



The Missionary Ship of the Society for the Furtherance of the Gospel (S.F.G.)

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DEMERARA.

REPORT OF THE MISSION FOR THE YEAR 1917.

THE holders of this section of the battle-front of our world-wide Missions have been energetically doing their "little bit," without flourish of trumpet or wail of defeat. No dispatches, save official ones to headquarters, nor interim reports have been issued for publication during the year under review; little has been heard of us in the magazines.

But, while it is true that "they also serve who only stand and wait," we have not been merely marking time. There has been progress in the consolidation of work; there has been a recrudescence of interest; there has been a reasonable optimism born of increasing confidence and trust in an all-wise and all-loving Providence; there has been a resolute spirit of enterprise and hope.

Our ministerial staff has been reduced by one, but the work has not suffered thereby; on the contrary, there are signs of revivification and healthy growth.

That "it is an ill wind that blows nobody any good" has been proved by the blessings which the great world-war is already producing. It is teaching us lessons in economy and foresight,

and co-operation as well as self-dependence ; it is teaching us to work as if all depended on ourselves, and to pray as if all depended on God.

The problems being faced by the Government and people are as varied as they are difficult. The new Sea Defence works require huge expenditure, skilful scientific handling, and persistent labour ; the combating of epidemic and infectious diseases keeps the doctors, nurses, and sanitary officers ever on the alert ; the maintenance of a regular and proper supply of food, and the regulation of prices, &c., tax the brains of our physicists and economists ; while the educationists have been at their wits' end to evolve from a tangle of schemes and suggestions a code that will give satisfaction to the teachers and do justice to the taught.

The discovery of immense districts of bauxite in the interior has taken from the coastlands a large number of men in addition to those already engaged in the exploitation of gold, diamonds, and balata. The Colony has given of its virile manhood a very fair number of "contingents" for the war, some members of which are already placed on the Roll of Honour. Hence the major part of the work of supporting the Church and its institutions falls to the indefatigable womenfolk, to whom our special thanks are due and unstintingly given. The high cost of living has caused the value of the dollar to be reduced fifty per cent, so far as its buying power is concerned—a result which would be of gravest danger, were there not a greater quantity of money in circulation and better prices for labour prevailing generally. Notwithstanding this, it became absolutely necessary to grant war bonuses to supplement wages and salaries found to be still utterly inadequate to cope with expenses growing by leaps and bounds.

That our Provincial Account for the year shows a balance on the right side is all the more a matter for rejoicing and profound thankfulness to "Him Who giveth all."

Queenstown.

With feelings of unusual gratitude are we closing the year about to pass under review. It was a year characterised by continued energetic activity ultimately crowned with unprecedented success, especially from a financial point of view.

Statistically the membership, including 479 baptized children, has grown from 810 to 874. The number of new communicants added to the roll was 27, while those placed on the "temporary suspension" list for non-response to their obligations numbered 9. Death claimed nine of our communicants, some of whom were very faithful supporters of our work. There were three removals to other countries, and an equal number of transfers. These changes brought the accredited communicant membership up to 289—five in excess of the preceding year.

On these depends the steady maintenance of the work at this station: the "Congregation Cash" (the regular statutory subscription) rises or falls according to the willingness or unwillingness, prosperity or adversity, self-sacrifice or self-indulgence of these brethren and sisters. If each of these members paid on an average one dollar per year, the Congregation Cash would have amounted to 289 dollars (£60 4s. 2d.), or nearly 80 dollars (£16 13s. 4d.) more than was actually raised.

1917 will long remain the record year in respect of the number of couples joined in matrimony: 77 marriages were solemnised, which means 14 more than the best year on record hitherto. There is a manifest earnest desire to rectify the unholy living which, sad to say, characterises too many of the homes of the city: a movement in the right direction has set in, and we hope it will continue till the blot is effaced from the escutcheon of fair Guiana.

Financially we have also made some advance. Our aggregate receipts from all sources reached the unprecedented sum of £272 4s. 7d.—an increase of £34 7s. 1d. over last year's high record. Of all the items which contributed to this sum, only the Congregation Cash fell short of last year's achievement. But if the Church subscriptions dropped 12 per cent., the Missionary Association funds rose nearly 20 per cent.—from £57 15s. 3d. to £68 5s. 8d. Of this growth in contributions to Missions we are pardonably proud; and by dint of studied and sustained activity and self denial—God blessing our efforts—we trust to be able to maintain this admirable record. A missionary church is an undying church, a church of "imperialistic" ideas, not narrow and self-centred. All honour to the noble band of workers in this field: first and foremost the Women's Mite Missionary Society, then the Christian Endeavour Society, which has come again to its own; the Penny-a-week Society, the self-denying boxholders, and last, but not least, the Juvenile Missionary Association.

Under the heading of Special Efforts we raised the respectable sum of £24 12s. 1d., which represents, principally, the combined efforts of the sisters who engineered, with crowning success, the annual "Afternoon Tea" and the brethren of the Church Committee, who made themselves responsible for an ice-cream banquet in June. Harvest Thanksgiving results were most encouraging, thanks largely to the willing help of the "talenters," who worked with their own hands to improve the small "talent" entrusted to them. A healthy *esprit de corps* kept up lively interest throughout the seasons, and the year passed seemingly too quickly for the achievement of all our purposes.

The Week of Prayer and the early Lenten services, specially devoted to close Bible study, proved seasons of rich spiritual blessing. The attendances at the Passion Week services grow larger from year to year. At the Holy Communion there has been no such palpable increase as there has been at the Sunday services. Sunday school activity was marked; and the festive

gatherings of the children and young people have been bright. The Day-school is pursuing the even tenor of its way; no marked change having taken place. The Government grant remains where it stood since 1914, as a result of the new method of inspection and the tentative nature of the new codes and regulations that have been in competition for a place on the statute-book of the Colony. Despite this, there has been steady work done by the staff.

The Christian Endeavour Society has taken on new strength, and, under the faithful leadership of its present Vice-President, is making its influence felt for good as an auxiliary of the church.

For the education of the young in matters missionary, the Juvenile Missionary Association, which meets weekly, is an invaluable factor. It is not only pleasing but instructive to listen to the addresses, papers, and discussions of our little learners and philosophers.

Reminiscent of so many splendid services during the year, the chronicler finds it difficult to name any particular one without making invidious comparisons; but there stands first among equals the sublimely grand and glorious Watchnight Service, when from 10 o'clock to 12.25 the servant of God faces a most devout audience of over 800 souls in solemn worship, waiting on God with longing expectation, calm assurance, or trembling anxiety as to what the future may hold for them. The psychological value of such an opportunity for presenting the soul-saving truths of the gospel can hardly be over-estimated.

We cannot close this imperfect report without rendering praise and thanksgiving to Almighty God for convoying us safely and blessing us so abundantly through another year of this the greatest of all wars earth has seen; for granting us strength proportioned to the day for the important work to which He has called us; for the mutual love manifest in the congregation; and for the rich grace bestowed on His weak and erring children.

Girding up the loins of our minds, we shall venture forth in His name Who is the Eternal and Unchangeable, All-faithful, All-loving and true.

Graham's Hall.

A historic change has come over Graham's Hall, the mother congregation of the Province. For the first time since the inception of the work here—in 1878—it has existed without a resident minister. This is due to the transfer of Br. Francis to the Eastern West India Province in July—a transfer necessitated partly by the financial stringency of this Province and partly by the need of "man-power" in the latter.

It may not be too early to say that the change has providentially wrought good both ways. Graham's Hall is making slow but progressive steps towards rehabilitation: a building fund has been started for the renovation of the church; two new

members were added by Confirmation—a rite which had not taken place for the past four or five years; a few have returned; and the finances have improved by 10 per cent. on the previous year's record.

The station is managed from Queenstown, which is only $4\frac{1}{2}$ miles distant; but it is directly looked after by Br. R. A. Potter, the schoolmaster and assistant preacher there for over twenty years. The minister of Tabernacle preaches and administers the Holy Communion every second Sunday on alternate months. With the invaluable assistance of Br. Potter the hope may reasonably be entertained that this congregation will eventually come again to her own—if not in numbers, at least in spirit and elastic enterprise.

That the adjacent population is on the wane is true; but careful canvassing of the East Indian element which constitutes the major portion of it may result in a substantial increase to the congregation. Lapsed members and members' children of the "baptised adults" class require most tactful and sympathetic handling to bring them back into vital connection with the church. If personal influence, tact, and Christian sympathy can accomplish this much-to-be desired end, Br. Potter's efforts, under the blessing of God, can be reckoned on as a valuable asset.

The attendance on the means of grace has been materially affected by the urgency of the Sea Defence works, which requisition regular Sunday labour to cope with the perilous situation created by the too frequent irruptions of the sea.

Quite a new departure characterises the *festive* gatherings—the volume and quality of the music, the alacrity of the workers, the radiancy of the faces, all seem to bespeak a desire for rallying around the good old mother church once more.

While the Day-school is numerically stationary, the Sunday-school is showing encouraging signs of progress.

Enteric and malarial fevers as well as abdominal complaints wrought much harm in this neighbourhood, carrying off young as well as old, among the former being two promising young men of the congregation.

We trust that when next the annual report of this station is presented it will be ours happily to record that the church edifice has been thoroughly renovated.

Tabernacle.

Writing from Tabernacle, Br. Grant says that a retrospective survey of the work at this station for the year under review calls for much gratitude to Almighty God. Rich blessings, mingled with anxious moments occasioned by repeated illness in the Mission family and the hardships consequent on the general stringency of war times, were characteristic of the year's experiences.

While unable to report any great accessions to the church membership, those that were added have proved sound and true. The ages of those still in the 'candidates' class precluded their going forward to full fellowship.

That the finances did not reach the high water mark of last year was due more to circumstances than to a lack of strenuous and almost ceaseless activity. On the other hand, the congregation rejoices in the knowledge that the goal of their endeavour — the complete liquidation of their local indebtedness — is obviously near: by much self-denial the sum of £36 13s. 4d. was paid towards it, leaving a very small balance.

The Harvest Thanksgiving was as usual a time of spiritual refreshment and social rejoicing. Although the rain completely upset the arrangements for the day fixed for the celebration, the congregation rallied splendidly in the following week and faithfully supported the cause.

The Committee and Prayer Circle have again rendered conspicuous service to the pastor and congregation.

Open air services were conducted during the dry months at Plantation Success. The welcome extended to the pastor and visiting brethren, and the appreciation shown for the services, augur well for the future.

Cottage meetings were held in the villages by the members of the Prayer Circle. In the month of August the Boy Scouts celebrated their second anniversary, the musical band of the Salvation Army rendering valuable service.

With commendable regularity the Sunday-school teachers met from week to week for the study of the Sunday-school lessons, when others also were glad to participate. The I.B.R.A. branch of the church was considerably extended, and many speak of the blessings received.

The Sunday services were specially cheering and well attended during the year. The Day-school also maintained its efficiency.

JOHN DINGWALL,
Superintendent.

WEST INDIES (Jamaica).

THE REPORT OF THE PRESIDENT OF THE PROVINCE.

Condition of Unrest.

IN a long-established Province such as Jamaica the situation does not greatly change from year to year, but each year presents its own problems and characteristics.

The leading characteristic of the year 1917 was the general condition of unrest which was exceedingly marked among all classes. The stress and strain of the world makes

itself felt even in this corner of the Empire, and as the war continues the strain is naturally greater. Such wonderful changes are taking place all over the world that one naturally inquires, "How will I be affected?"

This spirit of unrest makes itself felt in many directions—in the home, in the church, and in the community generally. It shows itself in many ways, all of which give pause and cause for serious thought. For one who has lived as long in the Colony as the writer of this report, the increasing lack of respect for the Church is very marked. There may have been fewer nominal Christians forty years ago; but those who did not identify themselves with the Church were respectful towards it. It is not so to-day. There are many causes at work, co-operating with the general spirit of unrest, which lead up to this condition.

Influence of the Spirit of the Age.

There is the Spirit of the Age, an absolutely materialistic spirit. Jamaica is no longer cut off from the rest of the world. The cablegrams arrive every day, keeping us in touch with the outside world, while the moving pictures fire the imagination and encourage ingenuity in the execution of crime. Then, too, there is an ever-increasing number of both men and women who go abroad, not only to the United States and Canada, but to the neighbouring West Indian Republics and the Spanish American Republics, where many moral restraints are removed, and where the opportunities for Christian fellowship are few. When such emigrants return they bring the spirit of the age with them, and the community is more or less influenced. Added to this is the evil influence of street preaching by irresponsible people—men and women who for the most part are extremely ignorant. It is a question whether that particular brand of Christian work, carried on under the very best auspices and supervision, is adapted to the character of the Jamaica people. At any rate, I am convinced that the type of street preaching which exists in Jamaica to-day does much to weaken the influences of the recognized Churches; and much of the so-called out-of-door preaching consists of invective against all kinds of organized Churches. Sex impurity and superstition have always been rampant, and have not diminished. The Day and Sunday Schools are at work, but only reach a portion of the children; the larger percentage are uninfluenced. It is all very well and good for the casual visitor and observer to declare that the time for the need of mission work in this Colony is past and gone. The people themselves have a proverb which says (put in English): To see me is *nothing*; to live with me is the thing! It is a pity that common decency forbids me to incorporate in this report some of the things which have come to my notice, and which prove the need of continued missionary work in Jamaica. The pioneer period is past; we have reached the formative period; and it would be a thousand pities if, through lack of men and means, it were neglected just now. We need strong men and women

to come to our help just now—strong in grace, wisdom, and character, and rich in love towards God and their fellow-men.

I feel that it is necessary that we emphasize the spiritual side of our work more. There is an intellectual and material side which must not be neglected. But the spiritual side must now be emphasized. The missionary and minister of the present day must be an all-round man, full of the spirit of God and also the spirit of wisdom, that he may lead his own and controvert and oppose present-day conditions. We dare no longer simply "carry on."

Statistics.

Numerically there has again been some falling away. There is a loss of 47 in communicants and of 390 in total connection. While these losses are not large, they have been going on for several years now, and ought to cease. I notice that other denominations also show decreases; but this only proves that the people are restless. Our attempt must be to anchor them. Attendance at public worship appears from the reports not to have fallen off—in fact, to have been rather better than the previous year. The interest in the annual missionary meetings was maintained. In fact, the interest in this side of the work appears to have revived all over the Island.

Effects of the War and Hurricanes.

The war has made its influence felt throughout the year. The Government continued to enlist contingents for the B. W. I. Regt., and a fair number of those more or less connected with the congregations joined the colours and are now serving in various parts of Europe and Africa. The congregations again made a united effort in aid of the Red Cross Fund, and one or two of the congregations contributed more than once to this cause. In spite of separation allowances and remittances, where such are received, there has been considerable scarcity of money and clothing among the people. Ground provisions have been more abundant than for some years, but that is because more was planted. But, on account of the increased cost of other things, agriculturists were compelled to raise their prices. Consequently the lack of money weighed heavily. Here we have no munition factories or factories of any other kind, and there was not much call for skilled labour.

For the third year in succession there was a hurricane, which fortunately did not hit the entire Island with equal force. The eastern end was badly hit, but only in places did the western end (our end) suffer. Yet, even when the Island does not suffer from hurricane, or earthquake, or drought, or floods, it does not always follow that it has a prosperous year agriculturally. It is a fact that in some years, even with good seasons, things do not grow. Hence it is not always laziness which causes lack of food-stuffs.

General Remarks.

Under the above conditions it is a cause for thankfulness that

the general contributions of the churches for regular stated and extraordinary objects have not fallen off to any large extent.

There was no Synod held during 1917.

The general health of the Colony was good, though two members of the mission staff, the Brn. Lopp and Driver, suffered from long and severe attacks of fever. This put extra work on some brethren, and necessitated ministerial changes. The general School work of the Church was satisfactory, and the Training College again obtained excellent results.

We ask that the work in Jamaica may be borne upon the hearts of many of God's people in the Home Provinces, that He may vouchsafe to grant His blessing to our work, and give grace and blessing to those engaged in it.

JON. REINKE,

President of the P. E. C.

ALASKA.

QUINHAGAK.

THE report of Quinhagak, Alaska, prepared by Br. A. Stecker, for the months from June 1st to December 31st, 1917, has come to hand. It tells of unusually severe weather during the Winter months, with, strange to say, much less snow than in previous years. Instead of the usual great drifts, there was scarcely enough snow for travelling.

The spring hunting season of 1917 had not been a success. Then the fish ran in such small numbers that they were actually scarce, and a number of families had to move to other rivers in order to secure sufficient food for their own use. Fortunately the eggs from game birds were abundant, or there would have been real suffering from want. When the trapping season opened, greater success awaited the efforts of the people, and a much larger number of furs than usual were secured.

Under these circumstances, the supplies which arrived at the Mission Station in June and in September in excellent condition were more than ever welcome. "For," writes Br. Stecker, "besides tea, nothing was to be had in the line of provisions for a long time."

Under these conditions, there was much sickness among the natives; and it was, no doubt, a time of testing for the spiritual life of many. The results, however, were most gratifying, and, while the work of the Mission was carried on in the usual way, many were led to testify to the strength and comfort which they enjoyed through faith in their Saviour.

The report speaks of white men, led by a native, having "found a good place to mine," in the hills where much labour had previously shown poor results. Only the scarcity of provisions, and especially of dog food, prevented a general stampede for the district. The Summer of 1918, however, will doubtless see greater activity, and bring many more white men into this part of the country. "How this will affect us," writes Br. Stecker, "we do not know. So far, those living here have been very friendly and loyal to the Mission, and we hope that this will continue in the future. . . . Numbers of white men have attended our Sunday evening services, and have expressed their gratitude for the opportunity to unite with us in worship; and we have had some earnest private conversations with some of them on the subject of their salvation.

"Our helpers at Eek (Neck) and at Good News Bay (David) have been faithful and are highly esteemed. Our younger helper (Luan) here has proved his efficiency and willingness in both religious and educational work, and has won the esteem of both white men and natives."

In closing his report, Br. Stecker writes with pleasure of the happy Christmas time among the children, thanking the good friends of the Mission who sent gifts for these little ones.

"We have received more blessings than ever before," he adds, "and we pray that workers may be found, eager to serve Him who said, 'And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life.'"

THE ESKIMO.

Recent numbers of *The Eskimo*, published at Nome, Alaska, contain much interesting information about the reindeer and the Eskimo reindeer men. Among other reports, we find the following: "Reindeer figures for North-Western Alaska—Number of herds, 60; native owners, 1,024; approximate number of Eskimoes, 5,000; total number of reindeer, 50,377; number of deer owned by Eskimoes, 39,930; deer owned by Government, 716; deer owned by three Missions, 1,306; number of deer owned by others, 8,425. On Seward Peninsula, including St. Lawrence Island, there are 33 herds, with 26,347 deer." The above figures represent only the industry in the North-west District, which extends from the South-east point of Seward Peninsula to Point Barrow. There are about 40 herds in the rest of Alaska, which would bring the total number of deer to the 100,000 mark.

In the Fourteenth Annual Report of the Introduction of Domestic Reindeer into Alaska, by Dr. Sheldon Jackson, December, 1904, we are told that "between the years 1892 and 1902, 1,280 reindeer were imported from Siberia into Alaska; and that from these imported deer and their fawns, commencing with

143 in 1892, the deer have increased in 1904 to a grand total of 8,189 "

Another number speaks very highly of the artistic ability of the Eskimo, referring particularly to some clever water-colour paintings from Nature scenes, by Miss Hannah Ahneevek, assistant teacher at White Mountain.

—From *The Moravian*.

WEST HIMALAYA.

EXTRACTS FROM THE REPORTS OF THE MISSION SUPERINTENDENT AND THE MISSIONARIES AT THE SEVERAL STATIONS FOR THE YEAR 1916-17.

1. Report of the Mission Superintendent.

THE Superintendent, Br. F. E. Peter, writes on October 31st, 1917, as follows:—The staff of our small Mission-field, which has never been very strong numerically, was during the past year frequently in danger of further diminution. Not only that Br. H. Marx, of Poo, found it necessary to ask to be allowed to go to South Africa in order to recruit his health (eventually, however, he was not able to carry out this plan), but also Br. Burroughs and Dr. Heber were for months very nearly being requisitioned for military service. This, also, did not actually take place. All the same, we were obliged to let Dr. Heber take his "local" furlough, unless we were prepared in a short time to see more or less all the members of our staff laid aside. Miss Birtill was not allowed to return from England, nor was Miss Tatterson permitted to come here either. [No passports were granted for ladies travelling to India by the British Government.—Ed.] We could not but be thankful to God that He allowed our missionaries on the spot to remain at their posts. [The Hebers only left Leh for Srinagar in August of last year.—Ed.] To be sure, there was no thought of our doing evangelistic work in the neighbourhood of our stations. Neither from Poo nor from Leh was it possible to make serious efforts in this direction, and at Khalatse Government restrictions barred the way to anything of that description. But worse still is the fact that at the end of the year we shall lose the services of two, if not, indeed, three, of our native assistants. During the course of the year under

review, Ali, of Poo, gave notice of his intention to quit our service—he has been for some time working under a cloud—and at Kyelang Zodpa has relinquished his post, because, as it appears, he is more inclined to engage in trading operations than to assist us in proclaiming the Gospel. Gapel, too, who has been acting as schoolmaster there of late, on probation, is likewise on the point of giving up his place and trying his luck here in Ladak—in what capacity, probably, he does not know himself yet. Last spring we had hoped that possibly Dechen, who has been drawing support from the Mission treasury since the beginning of the present year, might be employed in the service of the Mission; but, unfortunately, he failed in his examination, and will have to be put back for at least one year. Meanwhile, it has become apparent that we may lose him altogether for this purpose, as he writes us that there is a possibility of his being employed by the Government in military service, which he will probably not be inclined to refuse.

These circumstances all mean a serious damper on our hopes of increasing to some extent in the near future the efficiency of our work—which has constantly suffered from lack of workers—by the introduction of native assistants.

The work at Kyelang has suffered in various ways, owing to the fact of the station having had repeatedly to be left without a missionary, and it presents special difficulties for those now in charge of it.

Thus, on all sides we see difficulties accumulating in our Mission-field, and we might feel inclined to give way to despair, did we not know that the Lord is mighty to help, even when and where we cannot even see the ways in which His help might come to us.

F. E. PETER.

2. Report of the Leh Station.

Doubtful Growth and Retrogression

Glancing at our statistical returns, one might be inclined to think that we were in a position to report steady growth and progress; but the very opposite is the case. True, numerically our congregation has increased, but it is only by accessions from other congregations, and those not even the most desirable elements.

Four men of our congregation who were in a position to set up four Christian homes, have preferred to confess to the world around them, by becoming Mohamedans and relapsing into heathenism, that Christianity is of less importance to them than a wife. Not that the difficulty of contracting other marriages had been insuperable in their case—on the contrary, in all four instances it was more convenient for the individual concerned to adopt the ways of the world than to seek their souls' salvation in following after Jesus. And what seemed almost sadder to us was this, that even such persons among our Christians

who had grown grey in the service of Christ had not the courage to raise even the faintest protest against such actions as these—so much are they apparently engrossed in the thought that one may quite well sacrifice one's religion for the sake of a marriage.

True, the past year, with its sad experiences, gave us also an opportunity of seeing how some of our Christians were earnestly endeavouring to influence their weaker brethren and sisters for good; but we were more often compelled to observe that those who seemed to us to be advanced in Christian knowledge either themselves gave grave offence to their weaker brethren or they were not able to show sufficient Christian firmness over against their own children to admonish them to avoid that which was wrong. One of our most experienced Christian women, whom we had appointed as a Bible-woman, on probation, had not the courage seriously to dissuade her only daughter from contracting a marriage with a Mohamedan which had appeared to our church elders to be entirely precipitate.

All these experiences, taken together, often enough in the year under review forced the question upon us as to whether we were not doing fruitless work here. Instead of progress, we have in many instances seen the opposite, and in the case of many a tree from which we thought we might expect to see some fruit we could not but observe that it was rotten and hollow. For us to be able to help our weaker brethren and sisters, a much larger measure of confidence on their part would have been necessary; but even of that good quality there has oftentimes been but little manifest. The missionary is, in their estimation, good enough to render help in one way or another in cases of outward need; but even then but little trust and confidence is shown him. Probably not only the pastor, but also the doctor, has the same story to tell.

Unfortunately, too, the prospects for the near future cannot be deemed bright. Several of our younger Christians will shortly, when about to set up homes for themselves, have to ask themselves whether they will not rather choose the easier way of obtaining a husband or a wife at the expense of their religion. The devil will gladly, no doubt, render assistance in this matter. It is doubtful whether, in all these cases, the parents, who brought them to us for baptism, will also seriously endeavour to dissuade their children from taking a wrong step in this respect.

The attendance at the public services on Sundays was fairly good, but the meetings during the week, as also those on Sunday afternoons, were badly attended.

A New Church Building Needed.

Already in previous reports we have noted the fact that our church building is hardly large enough for the congregation. Unfortunately, it seems to be very difficult to remedy this defect. A special collection for a new church has been going on almost

the whole of the past year, and was well patronised by the people; but at present we cannot see how a suitable plot of ground can be obtained for the purpose under the local State regulations. The purchase of a piece of ground is out of the question. Even an agreement to rent land for a number of years would in the end not be sanctioned by the authorities, and our Christians here at Leh have none of their own land that might be used for the purpose.

Day-School Work.

Our Day School has been faithfully carried on by Yoseb. Notwithstanding the competition of the State School, we have had quite as many boys in our school as one teacher can manage to instruct. But the school suffers from this one defect, that especially the older pupils like to be transferred to the State School, with the result that we are left more or less with the younger ones only. We cannot say much against this arrangement either, since we ourselves transfer the older children as much as possible to the Secondary School at Kashmir, whither we have again sent three boys during the past year. We are only able to do this because we are so kindly met in this matter by the local C.M.S. missionary.

We regret to say the afternoon school for Christian children is not as well attended as we could expect. Unless the missionary or his wife continually admonishes them, the children's parents will not send them to school. The more difficult it is for us to influence the adults, the more we must see to it that we exercise as great an influence as possible over the children entrusted to our care.

Evangelistic Tours.

We are sorry to say that during the past year we have had to leave it almost entirely to the efforts of our evangelist, Trashitsering, to lengthen our cords. He is very zealous in the performance of his duties, but, as he is an old man, we cannot expect as much of him in the way of travelling as we would like to do. Neither Dr. Heber nor I have been able to find time for evangelistic tours. Even the short journeys to Khalatse, which are very necessary for the purpose of serving the needs of that out-station, it was hardly possible for us to undertake as often as we wished. The prospects of an improvement in this respect are very poor, as during the greater part of the coming year we shall be deprived of the help of Dr. Heber, whose "local" furlough commenced on August 1st. For months together we feared we might lose him altogether from our work, as the Government had issued a new Military Service Act. We are thankful that he has been exempted from military service, and that we may reckon on his assistance in the New Year. The wish of the Government to obtain recruits for military service in our land caused great excitement for a time. Several of our Christians were prepared to offer their services, but, as the Province as a whole did not readily respond, they were not called up.

Summary.

The health of our missionaries and their families is at all times, under the special climatic conditions of our Mission, a matter either for thankfulness or for anxiety.

If this Report has dwelt more upon the dark sides of our work than on the light sides, let us not be understood to mean that the latter are non-existent. Nor would we by any means wish to give the impression that we consider our work to be in vain. We are too much conscious of our own imperfections and weaknesses for that; but also of this, that our work here is not ours but the Lord's and for that reason cannot be in vain, even though we should be able to see but little fruit of our labours. May the Lord, Who has given us this work to do, not only preserve us in health and grant us joy in our work, but also let us see some fruits of our labours in His own good time.

F. E. PETER.

3. Report of the Kyelang Mission Station.

Our Members.

The fact that Kyelang was again left without a missionary year before last has not been a good thing for the congregation. Worldliness and indifference towards the Word of God have crept in. The consciences of our Christians have not been as tender and as much alive as they might and ought to have been. The chief vices of the Asiatic are still too much evident in the character of our people. The fear of God is looked upon as the end, and love of the world as the beginning, of all wisdom. The attempt is made again and again—naturally, to the detriment of the soul—to effect an amalgamation, which is of course impossible, between the worship of God and the worship of the world. Our Lord's exhortation to seek first the kingdom of God and His righteousness, is a wise admonition which they have learnt by heart, but which they do not carry into practice, and earthly possessions and earthly gain are valued more highly than faith without sight. As true children of their nation our people are traders first and then Christians. Christian principle is willingly sacrificed for oriental trading principles, and in their trading operations no distinction is made between a Christian and a heathen. And it is sad to have to state that the rising generation is being brought up along the same lines. Determination and firmness of character are still sadly lacking among our Christians, and we frequently make the observation that in moments which call for decision both these Christian virtues fail them. The "new man in Christ Jesus" oftentimes exists among us only shamefacedly and in retirement, so to speak. A fearless and personal assertion of it as a testimony to the power of the religion of Jesus Christ to effect a radical change in men and women, our people find to be very difficult indeed. One reason for this is doubtless their lack of experience in the life of faith. Another is the lack of a sense of individual and personal responsibility.

among the inhabitants of Buddhist countries. Tibetan-Christian originality in the sphere of the spiritual life we have so far not been able to discover. On the other hand, we can with gratitude to God testify that at least the willingness of the spirit to lead a true Christian life in accordance with the Word of God exists in our congregation, even though the weakness of the flesh still contributes a good deal towards frustrating a successful fight against the force of habits that have been handed down from the far-off past. Religious fellowship with heathenism is non-existent, and at our station there is a clear line of demarcation, so to speak, between Christianity and heathenism. To be called a Christian occasionally involves a good deal of ignominy, but the majority of our members seem to submit to it willingly and patiently.

Decreases in the Congregation.

During the past year we have lost no less than two families with children, and one married couple without children, by emigration from the station. One of these, the house of Rangdrol, had been for many years a never-failing source of quarrelling and discord in the church. The man's offensive life was again and again the cause of so much sorrow and vexation that at last energetic action had to be taken. All to no purpose. In his foolish pride he turned a deaf ear to all exhortation, and at length left us, together with his family, of his own accord. The loss of the other two families is sadder still, for it has to do with respected families of our congregation. Madtha, who in his younger years, both here and at Poo, had given so much trouble by his walk and conversation, but had eventually been honoured with the post of schoolmaster here at Kyelang, has, we regret to say, not proved a success. He has left the station, and now lives with two wives according to his own mind and desire. In both cases we deplore the loss of the children—seven in all.

But besides these people we are also going to lose our evangelist Zodpa and his family, who are removing to Ladak. The wife and the children are there already. Zodpa is the most intelligent man we have got. But for a long time now he has not been apparently as happy and contented in his work as one might have expected. The fatal inclination to engage in trade seems at length to have become too strong in him, as also the desire to be freed from the restraints of station life. His walk and conversation were not always above reproof. He is relinquishing his post of his own accord, and is leaving us in accordance with his own wishes. Probably we shall also lose our schoolmaster, Gapel, and his family, for similar reasons, by their removal to Ladak. But we have good cause for hoping that this not inconsiderable decrease in our membership, painful though it be, may be of advantage to our congregation.

Increase.

Over against these losses we were glad to see Tsewang Rinchen, who is the oldest member of our congregation, and a Lahouli by

birth, return to us after having held aloof from us, to our regret, for about ten years. He is now our station watchman and servant. The only numerical increase in our congregation took place by the birth of a child. One addition by Confirmation is to be recorded, but we are unable to report any fresh applications. Still, we have had a few inquirers. For instance, we know of one native family and one from Ladak, as also a Ladakhi man, in whose cases inquiries have been made regarding the Christian religion. However, we are constantly being led to observe, what to us is humiliating, and to our friends in the homelands is probably not easily comprehensible, viz., that any increase of membership here is opposed by influential members of the congregation for materialistic reasons. Experiences such as these always weigh heaviest upon the mind of the missionary, who is continually on the look-out for increases and is eager to render whatever assistance he can.

Missionary Tours.

Besides smaller evangelistic tours by the evangelists, the missionary himself has only been able to undertake one short missionary tour during the year under review. . . . Consequently the valleys of Zangskar and Spiti have again remained unvisited. On the other hand, at the wish of the Assistant Commissioner of our district the missionary has repeatedly had work given him to do, either of an original or of a revisional character, for the Government Gazetteer of Lahoul and Spiti which tied him to the station. And in connection with this work our evangelist Zodpa has again been able to render thankworthy assistance.

Educational Work.

Our school work is still far from satisfactory. What we want is an experienced and qualified schoolmaster. Besides which, the Lahoul people do not value our school in the least. Winter is the best time for school. In the summer the attendance is very poor. Last winter Zodpa took on the post of head teacher, and with his help we were able to achieve some results which, although they were small, were nevertheless quite satisfactory. The Government is on the point of rendering more efficient help to the schools in Lahoul. Elementary schools are to be opened at various places, including Kyelang, and they are to be entrusted to the care of native teachers, when these can be found.

At Chot the school has been under the care of Ga Puntsog.

The Sunday-school here at Kyelang was reopened by Mrs. Kunick, who was willingly and ably assisted by our schoolmaster, at first in the village, and later on in our schoolhouse, and the attendance was satisfactory.

Medical Work.

In our medical work we greatly miss the support formerly given us by the Government. As a result of the high prices

of drugs we have to restrict ourselves to the most necessary medicines. The number of patients has decreased considerably since the introduction of the payment of a small fee towards meeting the expenses. The Government contemplates opening a dispensary at Kyelang, independent of the Mission.

Attitude of the Lahoul People towards the Mission.

Outwardly the attitude of the Lahoul people towards the Christian Church continues to be friendly. The chief opposition to our work comes from the native magistrate, who by his evil devices makes it almost impossible for the Lahoul people to effect a change of religion. He himself is a Buddhist by birth; but he likes to figure as a Hindu, and together with him a great part of the population have of late been professing to be adherents of Hinduism. Therewith, however, we have presented to us the paradox spectacle of a Buddhist Hinduism; for the sacred writings, the doctrines, and tradition in Lahoul are, as formerly, Buddhistic, and no one dreams of giving these up. However, this in itself contradictory phenomenon is in reality most likely nothing else but a turbulent movement called into being by the leader of the people—an alliance for the successful defence of the bulwarks of Buddhism against the attacks of the Christian Mission.

Miscellaneous Matters.

Since the Mission farm was divided among Christian tenants this branch of our work has not any longer been the same source of trouble as before.

During the late autumn of last year recruiting took place here for a labour battalion for Mesopotamia. Unfortunately, only one of our Christian men was able to join, and after serving for six months he returned to us hale and hearty.

The postal communication with our station has, we are sorry to say, been very considerably curtailed during the past year. In place of the former nine-months postal connection with the outside world we now have only a six and a half monthly connection. Our requests for a re-establishment of the former longer period have thus far only been answered with hope-inspiring promises, and we shall have to wait and see whether these will lead to anything definite.

At the time of the annual visit of the Assistant Commissioner of Lahoul we had the pleasure of seeing him and his wife present with us on Sunday at the Tibetan services. We trust that this rare testimony of sympathy with our cause may have made some impression on the people round about us.

May God grant that the disappointments and restraints which we have had to endure during the past year may give place to an undisturbed expansion of our work in the new year.

H. KUNICK.

Report of the Native Evangelists and Teachers
employed at Leh and Khalatse.

Yoseb.

Our teacher, Yoseb, has performed his duties throughout the year with faithfulness and zeal, and he seems to be concerned, not only to further the attainments of the children entrusted to his care but also to benefit them spiritually. That he was employed on linguistic work less than usual was not so much his fault as that of the missionary, who for various reasons has oftentimes not had the time or the mental alertness needful for important work of this description. Yoseb has also willingly taken part in the evangelistic work that was done, by trying once a week during the winter to bring before a fairly large circle of hearers Old and New Testament stories by means of the magic lantern. We have during the course of the year on several occasions had an opportunity of seeing how Yoseb in his capacity as Committee man is assisting us materially in the right management of the congregation and in pastoral work. Also, when on Sundays he dispensed the Word of God to the people, we frequently had the pleasure of seeing that he did this well. During the past winter he has, week by week, made it his business to gather the young men of the congregation around him, for the purpose of imparting to them something for mind and spirit which might help to keep them from idleness, which is here also the beginning of much evil. May it please the Lord soon to grant to us more men like him.

Trashî Tsering.

Our evangelist has not done as much in the way of touring in our neighbourhood as we should have liked. He was always willing to be employed in work of any kind here at Leh itself which was suited to his capabilities: and the past year has very frequently provided opportunities of this kind. He has had to assist us in the capacity of station servant, and he has made a point of helping us with the instruction of the candidates. Occasionally, too, we have asked him to preach in church; but he does not appear to be particularly suited for this kind of work. He has not got the gift either of clear thinking or of expressing himself lucidly. But his prayers are such as may tend to the edification of the congregation.

Chospel, of Khalatse.

Chospel's position in the solitude of this temporarily abandoned station is oftentimes not an easy one. He is expected to cater spiritually, not only for the heathen who are around him, but also for his own family; however, he has only very limited opportunities of improving himself mentally and of imbibing spiritual nourishment for himself. No wonder his enthusiasm

seems to be fast waning! In addition to which, he suffers a good deal from bodily infirmity. During last spring we had him with us here at Leh for some time, hoping that he would thereby be benefited; however, he was sick nearly the whole time. Unfortunately, too, his family affairs are not such as to afford him strength and joy in his work. In order somewhat to relieve him of his anxiety on behalf of his family, his pay was increased during the course of the year; with the result that financially he is on an equal footing with the rest of the evangelists. More and more it is becoming evident that the attempt to induce him to settle down in Khalatse as a small farmer, for which the Mission has made itself responsible financially, is probably a futile undertaking. He who was formerly a mendicant friar will never as long as he lives make a peasant; and his heathen surroundings make use of that to rob him. Gradually he seems to be learning to look at things in this light too, but it is difficult for him to extricate himself from the meshes which he has thrown round himself. I regret to say that I have had no opportunity whatever during the year under review of controlling in any way his work in the neighbourhood of Khalatse.

F. E. PETER.

Report of the Poo Station.

Local Characteristics.

On our arrival here at the end of July, 1916, the climate of Poo was much hotter than that we had experienced in Ladak or on the journey. The heat of Poo seems to be not so much due to the actual climatic conditions of this part of the world as to its own peculiar "shut-in-ness," which apparently prevents the cool breezes that blow up the Sutlej Valley from reaching it.

This "shut-in" feeling at first seems somewhat oppressive—perhaps because we had grown used to the open Indus Valley at Leh—but like most things one gets accustomed to it.

The people, too, contrasted strongly with the Ladakis. One missed the gay "berak" of turquoises from the women's heads, and the greasy, but tidy, "chu-ti" (pigtail) from the same part of the men's anatomy. The men of Poo wear their hair hanging down at the back of the neck and over the sides of the face, which gives them an effeminate appearance: but familiarity breeds contempt with most things, and one gets used to that also.

The character of the people seemed to resemble the quick-witted Indian rather than the stolid Ladaki, although one sees a good sprinkling of the Mongolian type of features amongst them.

The language is in many ways nearer to the written language than the "Phalskat" (the common language).

The Congregation.

With regard to the congregation, there has been no alteration in numbers, either through births, deaths, or new members joining.

Denga, who has been learning weaving at the Salvation Army School at Chini, has gone down to Dagshai (below Simla) with a missionary who paid a visit to Poo this summer. Nothing had been arranged from Poo that he should either go or stay there, which latter he seems inclined to do. We had hoped to get him a weaving outfit next spring, as he wished to marry one of our girls, but at present he seems very impatient to settle down at Dagshai.

Miriam, one of our girls, who married a heathen husband and went down country some time ago, returned during the summer, and although she attends church she does not take part as a Christian. It seems probable that her husband will take her off again.

One wishes that it were possible to report greater progress in things spiritual and in Christian character amongst the congregation, but as far as one can judge there has been no great work going on in the hearts of the people. Occasionally one gets a gleam of hope, but more often than not it is sooner or later dissipated.

The question forces itself upon one: Why, after all these years, are these people not better? I think it can be honestly said it is not because of any lack of earnestness on the part of the missionaries. If the preaching of the Cross of Christ is the power of God unto salvation, and we believe it is, then why is there such a lack of Christian fruit in the lives of most of our people? Allowance must certainly be made for the fact that in many things these people are but grown-up children; but that also applies to other peoples whose characters have been transformed by the Holy Spirit. Do we expect too much? Are our standards too high? I am sure not. Considering oneself, one cannot but have charity and patience towards the sins and failings of others. It is not the occasional fall or fault, but the seeming utter lack of earnestness and desire for better things that makes one dissatisfied. Therefore, we cannot say, "Peace," when there is no peace; we cannot be content to "build the walls with untempered mortar," otherwise things will be in the same state ten or twenty years hence.

I have written this, not as a pessimist or as a "wet blanket," but rather that we missionaries in Poo may, for the work's sake, be able to enlist the interest and spiritual aid of the Church at home. "Brethren, pray for us."

It is difficult to describe on paper what we term the "spiritual condition" of a congregation; but one cannot help but feel that, although there has been, shall I say, the "formal" attendance at church, what most of our people need is a change of heart.

It seems to be the failing of Easterns that they can put on a new religion as one would a coat.

May the Holy Spirit therefore speedily do His own work in their hearts, for truly without Him we can do nothing.

Educational Work.

The School has been carried on by Ali, assisted, during the winter months, by Paulu, and the attendance has been quite up to the average. School has been opened with prayer each morning. Lessons in the three Tibetan "R's" have been given, and, besides these, Urdu, Hindi, and English have been taught.

New and Old Testament lessons have also had their place in the curriculum. These have been given thrice weekly by Br. and Sr. Burroughs respectively.

During the coming winter we shall have to rely on Paulu to carry on the School, Ali having sent in his resignation, to take effect from September 30th. This has been accepted, as he refuses to bring his wife back to Poo.

As a suitable man cannot be found to take Ali's place, the Station Conference have decided to give up the Post Office work, for it hinders the Mission work, especially itineracy. The matter is at present in the Postmaster-General's (Punjab) hands.

Medical Work.

The numbers attending at and treated from the Dispensary for the year are as follows:—

Out-patients	..	..	..	1,919
In-patients	..	..	..	5
Visits to patients	..	..	..	239
Minor Operations	..	..	..	44
Major do. (Skin graft)	..	..	..	1
Post-Mortems	..	..	..	1
Midwifery Cases	..	..	..	2

These numbers are somewhat below the average, as no tours have been possible, and also there was an extraordinary exodus of village people to lower altitudes, owing to the bad harvest last year.

Dysentery has not been so prevalent as usual, probably owing the poor apricot harvest.

The usual State allowance for the Dispensary has, for some unknown reason, not yet been received. We are awaiting a reply from the State Manager concerning the matter. The prices of drugs have increased enormously—quinine, for instance, having more than doubled its pre-war price. The State grant is never sufficient to cover expenses; we should therefore be glad of any financial help friends at home may care to give.

The health of the missionaries and their families has on the whole been good, with the exception of Br. Marx, whose health from the beginning of this year was a source of much anxiety to us at times.

We are glad to say, however, that he has sufficiently improved to be able to resume his duties at the station again.

Owing to the precarious state of Br. Marx's health, no itinerancy has been possible this year.

The Wool and Stocking-knitting Business,

Commenced by Mrs. Kunick, has been carried on assiduously by Mrs. Marx.

The Rajah of Bashahr State has been supplied with 100 pairs of socks per month for men at the Front. So that even here, on the borders of Tibet, we have our "war work."

The wool is bought from the Tibetan traders, and the "mem sahib" in charge has to supervise the washing, spinning, and knitting thereof; which is no light task, over and above her other duties.

The preparation of the wool and the knitting is done by the village women, and one has to be as cute as the proverbial "cartload of monkeys," as they resort to many tricks in order to steal some of the wool.

It has been arranged that Mrs. Burroughs shall take over this work next month.

General Matters.

There is not much that one can record that is of general interest from such an isolated place as Poo. During the year we had a visit from the Forest Officer of the State and his wife, which made a pleasant change for us. More recently we have been able to entertain a Mr. Wright, one of the "Brethren's" missionaries from Dagshai. He was accompanied by an Indian Christian, Sunder Singh. Sunder Singh has visited Tibet itself several times. They both preached, through interpreters, at our Sunday morning service.

A grant of Rs. 75,000 has been made for the improvement of the road below and above Poo. Rs. 10,000 has been allotted for work this year, which is going on apace. An "approach road," some 3 feet wide, is also being made from the main road to the Public Works Bungalow here. This will not only save travellers a somewhat trying climb into the village, but will also enable the missionaries to extend their limited walks along the only road that we possess.

On September 11th, at 8.20 p.m., an earthquake shock of considerable intensity was felt in Poo. It was accompanied by a loud, rumbling noise that reminded one of stones falling down the mountain side. No serious damage, however, seems to have been done.

In conclusion, we must say that in spite of difficulties, and at times discouragements, in spite of unfaithfulness and shortcomings of ourselves and others, we have proved that "with the Father of lights there can be no variation, neither shadow that is cast by turning." Therefore, depending upon His steadfastness, we look into the future, and take courage, and go forward.

Poo, September, 1917.

H. F. BURROUGHS.
H. B. MARX.



WEST INDIES (Eastern Province).

REPORT FOR 1917.

WE all know that the year 1917 was a wonderful year in a critical period of the world's history. In the West Indies we too realize that we are living in a transition period of time, and that a new era has begun. Those who follow us will look back, across these years of war, and to them the years of the XIXth Century will seem as far removed in many ways as to us the times of Wickliffe, Hus, and Luther are. For the old order is changing everywhere; and I am optimistic enough to believe that there will be a new earth, if not a new heaven—a better, purer, and happier world to live in—when these days of tribulation are past.

Effects of the World War.

In the Eastern Province of the Moravian Church in the West Indies the great war has made itself felt as the most potent influence at work. It has caused a change of sovereignty in certain islands, with natural consequences which affect our Church; it has made living more costly everywhere, and added to the expense of administration; it has caused the postponement of Provincial Synod and the continued closing of our Theological Seminary; it has prevented the return of some of our labourers from Europe to their stations; and, in other ways, it has interfered with the carrying on of our work in the Province. But there is much to be thankful for. Though some of our youth have been drafted into the armies of Europe, the immediate horrors of war have been kept far from us. We have not suffered great privation, as many have done in other lands; and we are able to look back upon a year of unbroken customary routine of work. Naturally there have been many special meetings held of a patriotic character, especially in the English islands, and our people have been called to show their loyalty and generosity on many occasions. We are glad to report that they responded heartily to these calls; while we believe that they have also not forgotten to remember the brotherhood, in every land and clime, before the throne of grace.

The islands of the Eastern West India Province naturally group themselves into three Districts, with Barbados as a fourth District *sui generis*, and Santo Domingo as a Home Mission. The Northern District comprises St. Thomas, with St. Jan and

St. Croix; the Middle District consists of St. Kitts and Antigua; and the Southern, of Tobago and Trinidad. In the islands of each District similar conditions obtain, and the history of the year for one island is true in great part for the others.

The Northern District.

(1.) In the North the year 1917 opened rather gloomily. The effects of the gale of 1916 were still felt severely. There was much sickness and death, as well as a shortage in food. A severe drought followed the storm and rains of the previous October, and this drought lasted until May. The Government made every effort to alleviate distress, and helped the sufferers from the gale with gifts and loans. The Moravian Church also benefited by these loans, and needed them, since hurricane repairs in St. Croix cost about \$1,600 (£333), while in St. Thomas and St. Jan over \$5,000 (£1,041) were expended, exclusive of what will have to be spent for the rebuilding of Emmaus church. For that work the Danish Rigsdag voted £1,000.

But what caused most uneasiness in all three islands was the uncertainty about their future. It was understood that they had been sold to the United States, but no one knew when they would be handed over to the new Government or what changes would follow. However, on the 31st of March the formal transfer was made and Governor Konow ordered the lowering of the Dannebrog, which for 250 years had floated from the fort. and transferred the islands to Commander Pollock, of the U.S. Navy. Two days after, the Danish man-of-war *Valkyrien* left St. Thomas, and thus passed the last sign of Danish authority in the Caribbean. Moravians could not view the lowering of the Dannebrog without mixed feelings. We too realize that it may be best for these islands that they pass into other hands, since they will benefit materially by the transfer; but we cannot forget that for 185 years, since Dober and Nitschmann landed in St. Thomas, our Church laboured here under the protection of the white cross of Dannebrog. We have had a large share in the life and history of these islands under the rule of Denmark, and we retain many a grateful remembrance of kindness and favour shown us, especially in these latter days. But we must face the future, and we shall, please God, continue to work in the now Virgin Islands of the U.S.A. for the wellbeing and uplift of our people. But there will be many changes under the U.S. Government, one of the most important for us being that the rural schools will pass out of our control, and we will lose so much of touch with the young people of our Church.

We are glad to report that, as the year progressed, in St. Croix the condition of the country and the circumstances of the people improved. Many of our members who had lost affection for the Church through the influence of the Labour Union, returned to their allegiance, and there is hope that the new year will witness a greater improvement still. Towards the end of 1917 a week of special services was held at Friedensberg, at

which our ministers in St. Croix and St. Thomas, as well as the Lutheran pastor of Frederiksted, St. Croix, took part. These services were in the line of a revival, and resulted in awakened interest and better attendances at the church services.

In St. Thomas the year proved to be a very trying one for the labouring people. The war caused the harbour to be almost deserted by ships, and as this deprived the people of work many of them were driven to the country, and began to cultivate the hillsides near the town as they had not been cultivated for many years. This will eventually be a blessing. Meanwhile, times have been hard in St. Thomas, and harder still in St. Jan, where boats, lost in the gale of 1916, have not been replaced, and where the drought seemed even more severe than in the other islands.

Two St. Thomas pastors died in 1917, one an Anglican, the other a Lutheran, minister. Both were earnest, godly, and friendly men, who were sincerely mourned by their congregations. Our Church has been spared such loss, but Bishop Greider has been away from the Province as well as from his congregation for one half the year. To help out, under the circumstances, the Board called Br. Wesley St. Louis, acoluth, from Barbados to St. Thomas, and he has laboured very acceptably in the town congregation. Another change occurred when Br. D. E. Philip, of New Herrnhut, was removed to Antigua, and Mr. J. B. Lewis took his place. A Benevolent Society was introduced at Nisky during the year, and will, we trust, help to bind our members together. This is all the more needed in a day when St. Thomas begins to swarm with sectaries and teachers of every kind of doctrine, belonging to "The Burning Bush," "The Salvation Army," "The Seventh Day Adventists," "The Christian Mission," &c. It is too soon to speak of religious conditions under the new régime. As ever, however, the people of God pray for an outpouring of His Spirit upon the congregations of the Virgin Islands.

The Middle District.

(2.) If now we turn to the Middle District of the Province, we find the two great cane islands of St. Kitts and Antigua. We do not need to write at great length about them, and happily the year was comparatively uneventful. They both suffered from the effects of the war, even though they had good crops and the price of sugar was high. The labourers did not derive much benefit from the profit on the sugar, since wages remained low, while the cost of food rose continually higher. Therefore emigration continued as in previous years, and special reference is made to this in the reports from Estridge, St. Kitts, and Spring Gardens, Antigua. Yet a good spirit seems to prevail in most of the congregations, and there is improvement in the average contribution of Congregation Cash. In St. Kitts the tenth anniversary of the pastorate of Br. Julian at Estridge was celebrated by special services, which were largely attended. In Antigua, perhaps the most notable services have been the

missionary meetings at Spring Gardens, which have taken the place of the former lovefeasts. Though these feasts still obtain in other islands, and prove to be happy and useful functions, in Antigua they had become obsolete, since they were misused by many parties. The change to missionary meetings, pure and simple, has been successful, and the financial results also have been very satisfactory.

The Southern District.

(3.) The Southern District of the Province is comprised of Tobago and Trinidad, islands under one Governor, as the Virgin Islands in the north. In this district the outstanding event of the year seems to have been the removal of Br. T. L. Clemens from Tobago after 29 years of continuous service. During this time he has lived a life of such devotion and sacrifice that he has gained a lasting place in the respect and affection of the people, while his services to the country have been recognised by Government officials of the highest rank. Ill-health compelled Br. Clemens to leave on furlough, and if he is spared to return to the West Indian service, he should not undertake again such arduous duties as those required of the Superintendent and Warden of Tobago, with the pastorate of the large congregation at Moriah. Br. Sarjent is the *locum tenens* of Moriah, Tobago, where he is holding place during the enforced absence of Br. J. E. Weiss, who is prevented by the war from returning to the West Indies. Tobago is the island of large congregations, since the two main stations have each a membership of about 2,000. Br. Lloyd reports a reception class at Montgomery in 1917 of 85 members, and this indicates what a large number of young people are under our care. In fact, one of the most interesting and satisfactory parts of our work in Tobago is that connected with the Day-schools. The Southern District and Barbados are the only parts of the Province where the Church still carries on school work supported or assisted by the State. Although we still report a number of children in the Day-schools of St. Thomas and St. Jan, these Day-schools will be taken over by the U. S. Government at the end of the fiscal year, and the educational work of our Church in the Virgin Islands—which has been so prominent a feature of its activity—will then be a matter of history alone. But in Tobago-Trinidad and Barbados the school is still an integral part of the Church's work, and we are glad to know that Inspectors and others have pronounced it, as a rule, "very satisfactory." From Trinidad there comes a report that speaks of much hardship and distress in 1917. The cost of living has risen 100 per cent. in some places. On the north coast, sections of land that once had many residents have been depleted of people. The catechist at L'anse Noire has been sick very often, and the schools have lost ground both at that station and at Manantial. Yet our ministers write hopefully and expect better things in the near future. At Rosehill, Port of Spain, there was much rejoicing over the 25th anniversary of the

dedication of the church on September 23rd, 1892. Our own and other ministers, as well as prominent laymen, spoke most encouragingly of what had been accomplished, and of the possibilities before the Church.

Barbados.

(4.) The Barbados reports are not to hand at the time of making this summary, but we do not believe that there are any events of great moment to report. There have been changes in pastorate, since, on the death of Br. Southwell, Br. Oehler removed to Sharon, and his place at Bridgetown was filled by Br. O. O. Haynes, who removed there from Antigua. Later in the year Br. W. St. Louis (acoluth) was called from Clifton Hill to St. Thomas, and Br. D. Barrow, a recent graduate of Codrington College, was placed in charge of Clifton Hill.

Santo Domingo.

(5.) Our Home Mission in Santo Domingo has been a source of anxiety and sorrow, but also a cause for thanksgiving, in 1917. In the early part of the year Br. Shields left his post at San Pablo in the capital and returned to the U.S., cutting short a work which seemed to promise large results. Later in the year his place was filled by a Mr. Dickinson, who had been employed as an assistant at San Pedro. Then came the unexpected news that Br. Bloice, our first resident minister in the republic, and the real pioneer of our work, had had a stroke of apoplexy and died the same day. Happily, Bishop Greider was in the republic at this time, and could help to arrange affairs. Br. Van Vleck was called to San Pedro, and his place at San Agustin was taken by Mr. T. Ash, a teacher of the Church in Antigua in former years. The work in the capital and at St. Agustin has remained *in statu quo*, needing and ready for aggressive work. There is a large field at both places, but we need men and means to push the work forward. There should be a longing among the people for the gospel and eagerness to support it; but that longing has to be awakened and that eagerness has to be acquired, and, as of old, "how shall they hear without a preacher? and how shall they preach, except they be sent?" At San Pedro there appears to be a faithful nucleus of communicants and a large total membership. Thousands of children, of the immigrants chiefly, have been baptized during the incumbency of the late Br. Bloice, and it is difficult to know the exact number of this shifting part of the congregation; but the work in San Pedro has grown in numbers and, we believe, in true discipleship also. The late Br. Bloice is much missed. He was a man of much ability and strong personality, and gave himself wholly to the building up of the congregation at San Pedro. Br. Van Vleck has laboured earnestly to fill his place, and God's blessing evidently rests upon his efforts. In Santo Domingo we still hear the call of the man of Macedonia, "Come over and help us." Not only at San

Pablo and San Agustin is there need for larger effort, but from Consuelo, San Isidro, and the Soco comes the call. We pray God for help to do more in this land of Santo Domingo

This therefore brings to an end a summary of the year's history of our Eastern West India Province. We report the following numbers at the close of the year :—

Communicants.	Non-Communicants.	Children.	Total.
8,724	5,781	10,876	25,381

In our Day-schools there are, teachers and scholars, 4,919 ; in our Sunday-schools, 9,929. These figures show a diminution when compared with those of 1916, but they impress us with the responsibility we have to care for so many of our fellow-men in spiritual things and help them to live for what is noblest and best. May God pardon our mistakes in the past, and bless our efforts to honour Him and help our fellow-men.

A. B. ROMIG,

St. Thomas,

Acting Chairman, Governing Board.

April 20th, 1918.



ENTERING JERUSALEM UPON THE GREAT DAY.

A personal interview with Mr. Bradley, a member of Bishop MacInnes' Relief Committee, who reached Jerusalem on the memorable day, December 11th, 1917, when the multitudes were still acclaiming General Allenby

By STEPHEN VAN RENSSELAER TROWBRIDGE.

Mr. William Bradley, a member of the Egypt Central Mission, having offered his services to the Bishop of Jerusalem (at present in Cairo) for relief work in Palestine, was occupied in local organisation for the refugees in Khan Yunis and Deir Seneid when he received, on Monday, December 10th, five minutes' notice to be ready to proceed to Jerusalem. He was permitted by the Commanding Officer to travel by a once Turkish train on the captured railway line thirty miles to the junction section. The next morning he covered the remaining twenty-four miles, changing three times : from motor ambulance to motor truck, from this to a mule ambulance, and finally by Ford car (through the courtesy of divisional officer).

Jerusalem fell into the hands of the British at 10.45 a.m. on Sunday, December 9th. Forty-eight hours later General Allenby and his staff, in unpretentious fashion, triumphantly entered the city. The General was riding a beautiful bay horse as he

approached, but dismounted at the gate and made his entry on foot. The bells of the Russian, Greek, Syrian, and other churches were ringing jubilantly to celebrate the day of liberation. At the late Turkish municipal buildings a brief ceremony was held in which the keys of the city were handed by the now British Governor to the General. He ascended the steps and read the proclamation, that the historic city, revered by the countless followers of three great religions, had been taken by His Majesty's Forces. The Cheshire band played the National Anthem, and the inhabitants of a city crushed for over 400 years by Turkish despotism went into ecstasies of delight.

It was while these events were taking place that Mr. Bradley arrived. From this point on I will let him tell his own narrative:—

My heart was thrilled beyond words, as I looked across the city and beheld the domes and belfries of churches now free to extol the honour and glory of Jesus Christ. And who does not rejoice with the Hebrew people in every corner of the earth as they echo to-day the praises of the Psalms and the great prophecies of Isaiah?

I found the roadways and streets thronged with thousands—I might accurately say, tens of thousands—of Jews, Moslems and Christians of all nationalities, the notables attired in furs and silks and patent leather shoes, and the whole multitude saluting the advent of the victorious forces. I was told that same afternoon that young men had come out from their hiding for the first time in two years, having thus escaped exile or service in the Turkish army. I also learned that all the good clothes and finery had been buried since the outbreak of the war, in the hope of the coming of this great day. It was a surprise to me to learn that I was the first European civilian to enter the city after its evacuation, and His Excellency the Governor, General Berton, permitted me to send the first unofficial telegram. I wired to Cairo to Bishop MacInnes that his residence and cathedral were in perfect order and in readiness for occupation.

Of course, the primary object of my expedition was to ascertain, in the interests of the Syria and Palestine Relief Fund, the true state of the people, especially the poorer classes and the refugees. The latter number between seven and ten thousand, as far as I could learn. It is only fair to the Turks to say that, in all my investigations, I could find no trace of their having destroyed any property, excepting the British Ophthalmic Hospital, which they apparently used as an ammunition dump and blew up before they surrendered the city. And there have been no dreadful scourges of cholera and typhus, such as we have heard rumours of from time to time. Many, it is true, have died of typhus, and many from the privations of the two Winters previous to this. There has also been a good deal of dysentery, and crowds of refugees have come into the city during the uncertainties of the Palestine campaign. I was told that there are also poverty-stricken Armenians from the north. Dr. Scrimgeour,

formerly a missionary in Nazareth, and now holding a high Government post, is making a thorough study of the disease now rife among the poor, and his investigation will yield an accurate basis for medical relief work.

The military authorities are for the time being giving rations to all who are destitute. This is obviously necessary, because no civilian relief committees have yet been assigned any such responsibility. The Government is employing the able-bodied men, on pay, for repairing the roads, and is preventing the Jewish merchants and others from speculating and profiteering in foodstuffs. Fuel is exceedingly scarce. The supplies of wheat are very inadequate. Candles, kerosene, and matches are not to be had. Oranges from Jaffa are plentiful, and the bread sold at the bakeries is fairly good. Investigation of the poor quarters of the city will no doubt reveal the results of bitter suffering and want. One man had had his eyes blown out by an accidental discharge of explosives, while he was doing forced labour for the Turks.

The Turkish Governor had occupied the palace of the Anglican Bishop. I was delighted to find everything in good order. The Pasha had spent £99 a few months ago in having the building painted and the walls tinted! The seals on the doors of the Cathedral had only been broken the day before, and no one had been inside since the outbreak of war. I found the hole in St. George's Chapel where the Turks, having heard that there were "two *canons* attached to the chapel," had diligently dug through the pavement to discover the *guns*!

Bishop Gobat's school was in good order. The place was clean, and a German woman was in charge. But the Turks had taken the school equipment. Water is rather scarce and commands a good price.

Next I visited the cemetery, and found that sixteen of our boys who had taken part in the Gaza assault of April had been buried there, and *black crosses with their names had been erected over them by some Jews*. I was much moved at this token of human sympathy which might easily have provoked the anger of the Turks.

The Christian Missionary Alliance Church had been sealed up. Everything was covered with dust but had remained in good condition. The London Jews' Society church, inside the Jaffa Gate, according to information I had received, had been badly handled. The Turks used it for disinfecting purposes, and I read their signboard, which announced that infected clothing and blankets should be left there.

All bedding, linen, &c, from the L. J. S. Hospital have been removed, but the building and bedsteads are intact.

The British and Foreign Bible Society work has passed through an experience which impresses me more than that of any other Society in Jerusalem. The native agent left in charge after war was declared had gone off to take some lucrative post in connection with the Turkish Army Service Corps. A Mr. Wheelan,

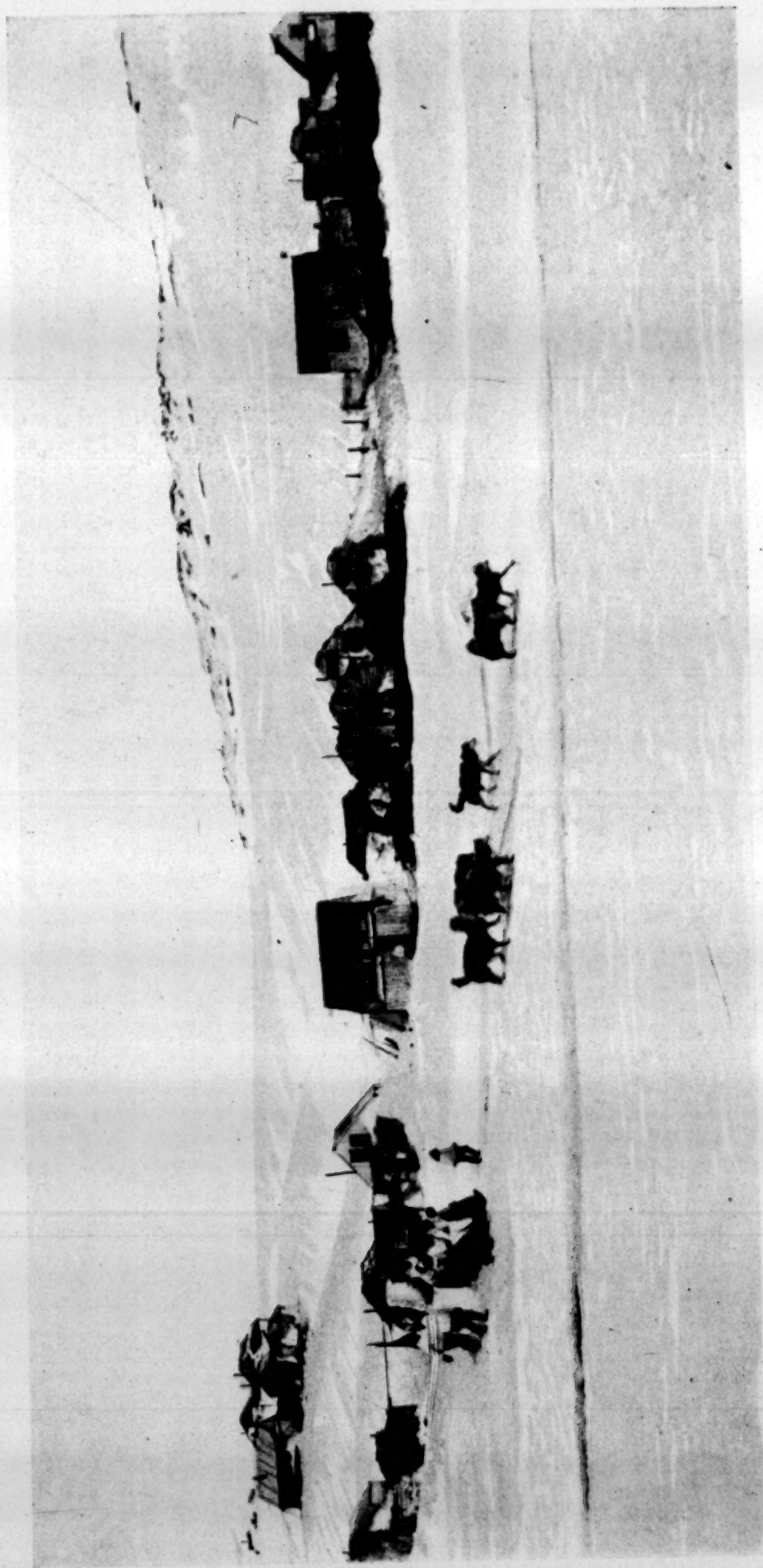
an aged American, stepped in to fill the breach in February, 1915. All things considered, he has done nobly. Living in the depôt has made it difficult, but he had done this for the sake of keeping the shop open. The Turks ordered the gold lettering, "*British and Foreign Bible Society*," on the centre pane of the large glass door at the entrance to be broken or rubbed out. Mr. Whelan took a piece of cardboard, painted it the same colour as the framework, and tacked it on over the glass until after the Turks had evacuated. He even sold copies of the Scriptures in the meantime, and some kindly neighbours helped him with cooking and meals. I offered him some monetary help until such time as Mr. Hooper, of Port Said, should arrive, but he refused this, saying, "The God of Abraham has been my God. He provides, and He will not fail me." Then he added, "I have only one request, which I have continued to make daily in prayer to Almighty God all through these nearly three years, and now I would make it to the Society." Pointing to a splendid vacant site in the centre of the thoroughfare, he said: "I want that site for a depôt, where God's Word shall be distributed to all parts." May the patriarchal old man have his heart's desire before he is gathered to his fathers.

I was very sorry, indeed, not to have time to visit the only two English women who had remained in the city all through the war days. I refer to Miss Lovel and Mrs. MacAllister. My forty-six hours were filled to the last moment, and I knew that my military pass would soon expire. In addition to the duties referred to above, I was called upon to render assistance to the military in many ways, regarding the maximum prices to be allowed for food and fruit to the troops, and also regarding aliens in Jerusalem.

The Jews are in a jubilant mood, and they are in the ascendancy. I have no hesitation in saying that there is, not far distant, a new day of prosperity for the Holy Land. But for the months to come there are thousands upon thousands of the poorer people exhausted and disheartened, in a very true sense the victims of this war. It is only right that we should organise to help them, and, in the name of Him who loved Jerusalem with a mighty love, we may ask that friends in Britain and America stand by us in this hour of opportunity. For was it not in that city that once a Crown of Thorns was woven? And did not some unknown Jews recently place crosses on the Christian soldiers' graves?

—From *The Moravian*.





ABOUT TO START ON A JOURNEY BY SLEDGE, LABRADOR (See p. 251).